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EXPONENT OF AHMADIYYA ISLAM AND OF ITS WORLD-WIDE REVIVALISTIC ACTIVITIES

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HAZRAT MIRZA NASIR AHMED
KHALIFATUL MASIH III

بسم الله الرحمن الرحيم

MONTHLY

TAHRIK-i-JADID

RABWAH

Vol. XV—No. 10

October, 1979

Editor

NUR-UD-DIN MUNEER M.A.

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GOD IN ISLAM

By

Hazrat Mirza Bashir Ahmad M.A.

(May God be pleased with him)

"GOD IN ISLAM" is the English Version of "ہمارا خدا", in which the author, besides showing the hollowness of Godless philosophies, has given cogent proofs of the existence of God and also described His attributes and characteristics. It is serially being published in the "Tahriki Jadid" for the benefit of its readers. English rendering is by Qazi M. Aslam.

(Ed.)

(Continued from last issue)

Now think on this great and grand order that lies in front of you. Do you think it can have sprung into existence, all by itself? No transcendant power which had a hand in its making and setting into motion? Could this earth, with all the creatures—infinite in both number and variety—is its own creator? And so also are the heavens and the huge bodies, which inhabit and course through them? ('the choir of heaven and furniture of the earth')? No creator has created them, no sovereign-lord now controls them? You can wait for the answer to the question, who and where is this God that people speak of. This will have its

answer. The question just now is, whether you really feel satisfied that this universe, this visible order is by itself? Without a creator-lord! and sovereign? I ask not—at the moment whether you believe in God or not, or what sort of God you believe in. My question is, whether you can honestly say, 'this choir of heaven and furniture of the earth', is or can have come by itself? This grand, majestic order which has linked thing to thing, and activity to activity, this literally and truthfully infinite variety of things and processes is all an accidental business? In the running of which no sovereign power, no lord of all and everything, has anything to do? I for one do not think that any man with a normal human head and heart can feel satisfied with thinking that this universe with all its mystery of variety and design has come about all by itself. In sum, this universal order, linked part to part in sheer wisdom, is an argumcnt for the existence of God, which no sensible person can refuse to accept.

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I have considered things of the world as separate and individual things, together constituting, 'the choir of heaven and furniture of the earth'. I have shown that each and every one of these things taken separately and by itself, is a miracle of creation. It exists and it functions in accordance with a law full of wisdom, so much so, that we feel compelled to attribute the creation of the world to a God, all-knowing, all-powerful, all-wise with capabiilty and control over all things. This we arrive at by a superficial observation of things around us.

But when we examine the inner structure of a thing and see how its parts are related to one another, or when we look at things in the context of the total order to which they belong, we have a new, a deeper insight into this argument from design which we are at present considering. Take the camel. Its long legs, let us admit, have been endowed upon it as part of the wisdom which runs through the entire natuıal order. So, the long neck. But how did the natural order—a blind order working by itself—come to know that long legs will need a long neck: Else, how will its mouth reach the ground? This applies not to the camel only, but to all animals. Natural wisdom is to be seen everywhere. When legs endowed are long, the neck provided is also long. When legs are short the neck also is short. It may still be said that this adjustment takes place over long periods of evolutionary time. Long legs demand a long neck, so a long neck develops in response, over a long

time. But evolutionary history does not support this view. It is not the case that long necks grow *after* long legs have come into existence, that one change takes place in response to another. My example is a crude one. What I mean is that things-animal organisms are an excellent example-born in this world, have their parts already beautifully co-ordinated and linked one with another, that their design thus revealed only deepens the mystery of creation.

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But the mystery deepens as we proceed further and further in our observation. The law of nature—by an extension of its strange powers-produced the germs of the human race in the loins of the human male. The same extension of miraculous provision produced an attraction between the male and the female of the species, and as a result of their meeting the male germs passed into the female's womb, and in nine months time become a full-grown human with distinctive qualities of head and heart, ready to start its own career of life. Let all this be attributed to this law of nature, itself a strange product of chance! But there is more. This blind law does not forget that as soon as the baby becomes ready to deliver itself from the mother's womb into the wide world, milk for the baby should begin to flow into the mother's breasts, to serve as food for the baby. With not a day to wait in between! What is this strange link between the baby's need of nourishment and the mother's breasts. Praise be to Allah! 'True, Allah's powers are too great to measure.

Let us go a step further. Let us assume that by some law of chance this world came into existence of itself. Also that man somehow came to birth somehow, with all his sensory powers, seeing, hearing smelling, etc. But how did it happen that to manifest the powers of seeing, the human eye should have a huge lamp, the sun, hung 90,000,000 miles away to illumine the scene lying before it. Similarly, let us assume we had the first tree somehow. Fruit with stones grew on it, the stones fell on the ground and themselves began to grow into trees! But yet, who spotted the need for watering the trees, and then arranged to lift the required quantities from the seas, and then drop it in shape of rain? Setting up winds to drive the clouds to where burning hot plains waited for them. How does it all happen? Who arranges, who thinks, who provides ?. The law of nature is an infinitely mysterious accident, according to you, we think different. We think we owe the natural order and natural law is an all-powerful master, all-knowing, all-wise, able to do as He wills. Watcher over all things,

He thinks, and provides appropriately means for the fusfilment of needs which He creates. Names do not matter, as far we are concerned. If such is the ultimate Power or Law responsible for all things, then *It* or *He* is our God. To Him we bow in love and true submission. However we view and however we contemplate this vast universe and its amazing design, we cannot escape the conclusion that behind everything is a Being best described as Creator, All-Wise, All-knowing, All-Powerful, Sovereign over all. If this be the conclusson and this the Ultimate Reality, there is little difference between It and the God of Religion.

Let us remember that we have steered clear of the vocabulary of philosophers and complexities of presentation. So that what we wish to communicate especially to our young readers may have no difficulty in reaching those for whom it is meant. But our present argument—the argument from design—can be presented in somewhat sophisticated language in the following way. Careful observation of nature and whatever it contains reveals three all-embracing features, true of all things individually as well as collectively.

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Firstly, there is certainly a law, an order, which everything taken by itself or in terms of its relations to other things observes itself an obligation. This law can be stated in unending detail and is in all respects perfect and complete as a law. This is what is called Law of Nature. This law provided it is studied with care, is a strong and irrefutable argument for the existence of a Supreme Creator. Alas, there are people who have failed to appreciate the full meaning of the law of nature; a sound argument capable of producing conviction about God has in the minds of some only produced doubts about it.

Secondly, everything in nature and in the law of nature which is at work in it, discloses an unmistakable order and design. This is visible not only in every part of nature but also in nature as a whole. The design is definite, transparent. Seeing this nobody willing to pause and think can say that all this is the result of chance. This orderliness—called design or plan—is the most outstanding characteristic of nature.

Thirdly, everything in this world, along with its design or plan, moves towards an end or purpose. There is some far-off purpose which is the ultimate explanation of all that goes on in this world. This is called teleology, a term derived from Greek *Telos* which means end. The presence of this Ultimate End is strong argument for the existence of

God. In short, the world at large prcperly studied becomes a clear proof of God. Our world and all that is in heaven and on this earth is not by itself. It is the handiwork of an All-Knowing, All Powerful God.

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There is point in digressing here into the influence of Western thinkers who prefer to weigh and consider everything in the scale of science and philosophy. It is true that Western intellectuals who reject God, usually take their stand on theories favoured by modern science and philosophy. Broadly they seem persuaded that matter is *intrinsically* capable of assuming different shapes and forms. Its capabilities include the capability of growing and developing progressively into new forms, which goes on at least up to a point. The present world is the result of progressive changes of which matter is inherently capable. The law of progressive change is the law of evolution. The evolution of man is a case in point. Man as we find him today was not like this always. He has passed through many a change. There was a time when he was more like beast than like man. Then he changed progressively and eventually came the time when he assumed his present form and shape. Other things we find in this world have similarly passed through evolutionary changes. Very simple and primitive to begin with they underwent change and arrived at their present condition. They also claim that the many things—classes of objects species of animals—we find in the world today with all their differences from one another, were not so very different to begin with. In fact in the beginning, the world consisted of a limited number of things and species, but under the pressure of evolutionary change, differences began to emerge. As a result of which we came to have this vast museum of things—objects, animals, etc—which our world is today. Pointing to this law of change they can dismiss the thought of a creator, True, there is design everywhere, and the design is always very subtle, present in great detail and proclaiming its wisdom every-where. But yet, they say, it does not amount to a proof that a supreme creator has created all this.

At the same time, Western intellectuals are convinced that the entire world before us has always been in the past and remains to this day, subject to a causal order. If we pursue our inquiry far enough, we can find the cause of whatever happens in this world. This because of the eternal causal or natural order. Our knowledge of this order is

ever on the increase. Knowledge of properties of things—all sorts of properties, all sorts of things—keeps expanding, deepening, we continue to know more and more. No wonder, we have today so many different sciences and fields to study. Names are legion—physics. chemistry, mechanics, biology, anthropology, geology, all the medical sciences, the astronomical sciences, psychology. Knowledge keeps increasing at an astounding pace. Things we knew nothing about yesterday are as crystal—clear today. Superstitions motivated by fear or by irrational and undue respect for tradition have disappeared. The nature of life and the law of survival are more clearly present before us today. In short, so many things which men thought were above their understanding, can now be subsumed under some part or another of the law of nature. To attribute these things—knowledge of which is ever on the increase—to an invisible insensible God is nothing but the result of ignorance, just ignorance.

This is the difficulty raised about God by at least a class of Western intellectuals. But if we look at this with some care, there is not much in this difficulty. It builds on the law of evolutionary change. This is not the place to state and examine the law of change, in any detail. Its merits or demerits can also be left over. Its relevance to the question of the existence of God can also be ignored for the time being. Becanse whatever the law is or whatever it says or does not say, it has nothing to say on the ultimate, substantial origin of this universe. What it says takes for granted the existence of the universe and the existence of things which exist in the universe. It then proceeds to explain how these things came to assume their present shapes and forms. It describes the steps in the process of evolutionary change which everything under-went, But from where and how did the things come in the first instance ? On this the evolutionists have nothing to say. Speculations they offer, but speulations do not make science. It is obvious that unless something is said about the *origin*, the *beginning*, of matter, to point to sheer change and the law of change cannot constitute an argument against the existence of God. Change may be admitted—in the shape of man, in the shape of other things—but would change mean the world has had no creator ? No

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Those who think it strange that a world full of a vast multiplicity of things, linked by a design connoting wisdom, should have a creator, should remember it is much more strange to think that the

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original, utterly primitive things of the world, should have the potentiality of growing into a universe of things, and that they should, at the same time, give birth to a unique design and natural order full of utmost wisdom ! And the scene in which the beginning of the world is set is even more strange, stranger than the full-blooded universe in which we live today. The beginning was the seed out of which everything grew. And who would deny that the seed is stranger, more mysterious, more wonderful. It is insignificant in size. Its properties and powers are all hidden as potentialities. Later, these potentialities become actualities in the form say of a tree, its branches, flowers and fruit. In short if the world in the beginning was simple and very insignificant, the drama of creation becomes even more miraculous, more hair-raising. The simpler the beginning, the greater the miracle of the possibilities which it discloses. It, therefore, only adds to the force of the argument we have built on design to point to its great designer, the Creator of the Universe. How He packed these infinite possiblities and potentialities in such a primitive, unspeakable beginning. To add to the mystery, out of this humble beginning somehow also grew this natural order, the order of causes which control all things in this world, and not only the things themselves but their mutual relations, their well-set orbital movements. The law of evolutionary change has no business to disturb our belief in God, so securely based on design. On the contrary it should only fill our minds with wonder at this most wondrous drama of creation.

Now let us turn to the other difficulty raised by science-oriented Western thinkers, viz., that the supremacy of natural law has been proved by science, and with a natural law supreme, no room is left for God. This difficulty, also like the other, has little weight in it. Did we ever deny the supremacy of natural law ? Far from it. Natural law, the system of causes and effects, same cause same effect, is part of our creed. God works with means and media. Nothing happens except through the mediacy of causes, and causes do not operate except under a supreme natural law. The universe is not the play thing of direct divine interventions. Far from denying it, we treat it as our creed. Islam teaches just this. The universe is subject, to a wise order of causes, which linked one to another in delicate ways, run this universe. Have we not presented the part of this very order as an argument part of our present arrangement—for the existence of God ? The presence of a firm narural order cannot be cited against our position vis-a-vis God. The question that arises is, Where

has this perfect natural order itself come from? We have never heard of a good answer to this question. One answer, for instance, is that matter evolved its own law, it was and is part of its natural capability, also that given one law, we soon have other supporting laws as branches of the major law. That is how the growth of laws within laws takes place. But, pace, however long this chain of causes and effects, even this will have to have a beginning, a first cause, an origin. The earth goes round the sun. This is one law. But this one law is the result of a wider law. This wider law is the law that when two forces act on a body, pulling it in different directions, the body gets pulled in a direction whih is mean of the two other directions. The earth is constantly under the influence of different forces, pulling it in different directions. The result is the revolution of the earth round the sun. This is true and is part of our belief. But one question is still there. Where do the component forces acting on the earth come from; the result of which is the revolutionary movement? If you relate these forces, our question will be, where do the other forces come from? The long and short of it is—this universe has to have a beginning, an origin, a seed, out of which it could then be said to have sprouted. This origin will have to be endowed with the potentiality of those powers, properties, laws, which characterise the natural world. Having gone full cycle, therefore, we arrive again at the question (question of questions), How did it all begin?

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To be brief, it remains strange how some Western thinkers can raise the edifice of unbelief on the laws and changes which mediate between the beginning of things and their present-day effects? Our thinking is quite contrary to this. The discovery of laws, and of laws within laws, only confirms us in the belief that this most perfectly ordered universe has had a Creator, our sovereign-lord, all-knowing, all-wise who having created continues to maintain and mind it. Our reasoning is witness to our thinking and believing thus. Ordinary experience tells the same story. The meanest thing we come across we feel must have had a maker. The thought is irresistible. Seeing the vast universe with its law and its wisdom, should with greater force convince us that it cannot have come by itself. It is the creation of a transcendant, all powerful being.

(To be continued)

AHMADIYYAT ON THE MARCH

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A Reportage of the audience with Hazrat Khalifatul Masih III, rendered into English by Sahibzada Mirza Majid Ahmad and Hassan Muhammad Khan Arif. (Ed.)

For many Ahmadis in Pakistan Thursday is a day of happiness. This day is reserved for general audience with Khalifatul Masih. The compound of the office of the Private Secretary to the Khalifatul Masih presents a scene of intense activity and hustle and bustle. People come from all over the country just to meet Khalifatul Masih. As soon as the office opens people throng to give their names for the audience. Some of these friends wish to see Khalifatul Masih in connection with their personal problems, some to consult him on family matters, some are going abroad and wish to say goodbye and request his blessings while others just simply want to see him and had travelled a long distance to do so. First Khalifatul Masih gives audience to individuals and then to the groups from different Jamaats. The group meetings present a scene similar to a family gathering where the head of the family while enjoining the company teaches the members of his family wisdom and knowledge in a lighter mood.

Thursday September 6, 1979 was a similar day. The Private Secretary's office presented the usual scene. People were waiting on by large numbers. Khalifatul Masih met two groups ; one comprising the members of the community from District Sheikhupura and the other consisting of Ahmadis from the rest of the country.

Following is the account of this meeting :

Khalifatul Masih said "I am running temperature for the past two days ; even now I feel very weak. I have come to meet you in reverance to your wish otherwise I should have been resting".

Someone from the audience voiced the feelings of all that they only wanted to see him for a few minutes. As Khalifatul Masih was speaking in a very low voice an aged gentleman started to move towards the direction where he was sitting to hear what was being said until he was almost sitting closed to his feet. People were falling on each other not to miss his words. It was a scene full of devotion and spiritual attachment.

Khalifatul Masih continued his discourse "God has been very beneficient to the community. All should be grateful to Him. There are a few good news I wish to convey to the members of the community. We have chalked out a programme for the establishment of new foreign missions under the auspieces Centenary Celebration Scheme. In many European countries we still do not have our missions. There are no mosques or even shift arrangements for the congregational prayers. We want that there should be a house or even a room which may for the time being serve as a Centre.

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In the Scandanavian Countries we have established our mission in Denmark. This mission is active. Quite a uumber of Danes have embraced Islam and are very dusted. It has a beautiful mosque. This mosque has the distinction of being included in the brochure issued by the Tourist Bureau for the benefit of Tourists.

Closed to Denmark is Sweden. We, by the grace of God, were able to procure land on the top of a hill in Gottenburg. On my visit to Europe in connection with medical check up for kidney infection I laid the foundation stone of the mosque and in 1976, I performed its opening ceremony. The mosque commands a panaromic view of the city of Gottenburg which lies at its feet.

In Norway, we have quite a sizeable community. There are quite a number of Ahmadis who have settled there in connection with employment. We have been trying for some time to buy a suitable piece of land for the construction of a mosque and the mission house. As the price of land is very high and Jamaat did not have enough sources for the purchase of land our dream could not materialise. I have received a letter from the missionary incharge that a house is on sale for nearly 30 Lakh rupees. It has four kanal of land attached to it, out of which two is lying vacant. On this plot we can construct a mosque. The house itself is quite spacious consisting of the large rooms which for the time being can serve as a mosque and Library and later converted to residential quarters for two families. At first I was rather reluctant to buy this property but now I have decided to purchase it. Pakistani community does not have to pay a penny towards its cost. There are anyway restrictions on the transfer of money from Pakistan. You will not have to make any contribution ; but your share of prayers for the successful completion of this project should be proportionately higher.

Yesterday I did some accounting of the Centenary Jubilee Scheme and found that each country have enough funds to foot the bill for the purchase of this property in Norway. I do not want to burden one country alone and have thus decided to split the cost among six countries, Three of them sharing more while the other three share comparatively less. I pray to God that this property is still in the market as quite some time has lapsed since I received the information. At one time the financial position of Jamaat was such that when it was decided to build a mosque in Holland, Khalifatul Masih II, thinking that as men were already burdened enough appealed to women to come forward and contribute towards its cost. Women accepted the challenge. Even the newly married girls soled their ornaments and contributed towards the construction of the mosque. It is a beautiful mosque. At one time it was found difficult to raise even Four Lakh rupees and we had to appeal to women. Now you don't have to pay anything towards the cost of the project. We have informed the foreign missions to stand on their own feet now. Pray that God may bless these mosques and make them an instrument in the spread of Islam. We are grateful to God that inspite of economic crises and inflation He has enabled us to purchase this land. We may, on account of some other reason yet decide not to buy it, but it would certainly not because of financial stringencies.

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We purpose to build mosque in the remaining countries of Europe i.e. France, Belgium, Spain and Italy. Launch the project once and God will bless you. We expect that within this year, Insha Allah, missions will be established in Belgium and France. Previously it was deemed that no new mission could be established in Spain. I told them that this is an affluent part of Europe and due to the establishment of new factories the cost of real estate had skyrocketed in that area but on the other hand, the prices have dipped down from where the population had migrated to the more affluent Parts. Lesser the demand, lower the price is the law of Demand and Supply of the Science of Econmics.

I advised the missionaries in Spain that it was not possible to acquire land at a cheaper rate in Madrid. Therefore, one of the missionaries, who had no craving for this city, located a piece of land for £7,000.00, a site about thirty or forty miles from Cordova. Previously there was a heavy demand of seventy to eighty thousand pounds

for this project.

I am receiving regular reports that work has already started in France. The matter, now, under consideration is where to start the mission and I hope to settle the matter at an early date.

We are training our missionaries in various languages including French. Our missionaries are well groomed in Danish, Swedish and Norwegian languages and can speak them fluently. A young missionary was sent to Yugoslavia just after completing his education to learn Yugoslavian language. This country is behind the Iron Curtain. There are a host of obstacles in that country. We are unable to offer even our gratitude to our Lord that this youngster has already graduated in Albanian language and has taken up his post graduate studies. The other day our Swiss Mission arranged a reception where about a score of Albanians were also invited working in various factories and institutions in Switzerland. This young missionary had a talk with them in their native dialect which lasted for over three hours. At the end of the meeting one of the elite Albanian, expressed his opinion that he had never seen a foreigner speaking suoh a chaste Albanian. Now to me it is sheer grace of our Lord.

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There are two dialects in Albania; the Muslims of the land speak Albanian and the people of the other area speak a different dialect. I was advised to train this missionary in this dialect as well but I propose to send another youngster for this project next year.

In Belgium, French is also spoken and when a mission will be established there, we shall have our French speaking members there. One of our Ahmadi brothers has married a Cathoolic girl who is the only child of her parents. Her father is a big landlord and much worried about the fact that even after five years of her marriage she has no issue. He is much worried because if she gets no issue, all the property will slip out of his hands. She and her husband have requested me for prayers. God accepts the prayers of His servants and it came to my mind that I may ask her to donate a couple of kanals for the service of Islam and I think that God will graciously accept my prayers and grant her the heir. If it so happens, we shall establish a mission there too. I tried in Italy but have decided not to build the mosque in Rome. Such adventures could only be undertaken by affluent people who could invest hundred million rupees to spacious mosques of many

columns, arches and vaults which I cannot approve and afford. North East Italy has common border with Yugoslavia. Adjacent is Hungary and Austria. I advised them to purchase a piece of land in a village which could serve as our centre. The missionary stationed at this place could visit Yugoslavia and if he goes there in the morning, could return in the evening. We have the Prophet's mosque as our model which had the roof of palm leaves. His companions relate that when we fell prostrate, our faces were smeared by the mire. The Holy Prophet had trusted in God and built a mosque which had not even a couple of mats for months together. It had a large area initially but with the passage of time this holy mosque also became small.

When we built our Masjid Aqsa in Rabwah, people said that it is too large, but today the members have to find their place in the courtyard outside the main hall. Remember that whenever Ahmadi will pray humbly, God will surely shower His graces on him. There has been a great change in European attitude towards Islam with the endeavours of the Jamaat. The clergy used to propagate the hoax about the spread of Islam by force. This meant that Islam had no intellectual power ; it had no power of *Ihsan* ; its teachings had no magnetising effect, no light which could illumine the hearts of men. Force was the only weapon used to spread the religion of Islam.

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When I visited Europe for the first time after I became Khalifa, I was asked this question twice during my tour. They asked me what means shall be adopted to spread Islam in their country. The correspondent meant that Islam was spread by sword and as it is now in the hands of western nation, Muslims could not wield it any more. But I told him that we shall win you with our love. He was spellbound and felt as if he had an electric shock. I told him you do not perceive the real beauty of Islam. It is easy to criticise but difficult to answer. When the first mosque was built in London in 1924, there was a numer of prejudices against Islam. Gradually the time has come when the celebrated orientalists have also started offering complaissance to the Holy Prophet. Formerly they used to hurl invectives on him incessantly. When I was a student at Oxford, I had a talk with one of my English friends. I felt that in a few meetings he will be impressed favourably. But someone advised him to study Margoliouth who had produced spiteful and malevolent literature against Islam and

which was full infamies. My young friend did not see me for the next few days. When I met htm, I found him quite hostile and he did not even talk to me with ordinary courtesy. I investigated and found that he had studied one of the works of Margoliouth which I knew was full of canards against Islam and was a pack of lies. Rationally and *a priori* it is not possible to hurl abuses on the person of the Holy Prophet. A person having so tender feelings and love for mankind, one who brought a code of law full of affection in the shape of the Holy Quran, the benefactor of every human being, could never be abused. To believe or not is not being discussed here, but no one can refute the fact that the western minds are now quite aware of the beauty of Islam. This is the real change which has taken place in modern times.

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News correspondents are very circumspect, but I have seen them crying profusely after my press conference. One of the lady correspondents even complained that this is so beautiful religion that they had a right to complain against us that why it was not brought to their people much earlier.

Terminating his address, he said that these are the glad tidings which have come to me during the current year. May God bless you all.

EXPORTERS

OF

BOOKS ON ISLAM

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From the Newspapers

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Team of 27 U.S. Scientists Agrees : Holy Shroud of Turin is Not a Hoax

By Pablo F. Fenjves

The Holy Shroud of Turin—reputed to be the burial cloth of Jesus Christ—is almost certainly authentic.

That's the dramatic announcements of a blue-ribbon team of 27 American scientists who conducted an extensive investigation with space age techniques on the Shroud which is displayed in a church in Turin, Italy.

Although the respected scientific team has not released its official report, The ENQUIRER has learned that the group believes the Shroud almost certainly covered the body of Jesus Christ,

"I am convinced beyond a doubt that this was the Shroud that covered Jesus Christ," declared Kenneth Stevenson, a spokesman for the prestigious group and a computer expert with IBM.

"We are dealing with the genuine article, he said, "All of the evidence to date supports authenticity".

And team member Raymond Rogers, a chemist at the Los Alamos Scientific Laboratory in New Mexico, said that some of his fellow investigators are "well convinced that the Shroud is authentic.

"These are scientists we're talking about."

"These are men who went in to do a job—to prove that the Shroud was nothing more than a hoax—and they are coming away convinced that it is real, that it is authentic."

The object that the scientists meticulously examined for several days last October was a simple burial shroud measuring 14 feet 3 inches by 3 feet 7 inches.

The imprint of a 5 feet 10½ inch man is visible, right down to the puncture marks on the wrists, feet and around the head.

The scientific team has concluded that :

*The Shroud almost certainly contained the lifeless body of Christ.

*The body showed no signs of decay.

*The composition and weave of the textile is similar to the type of material that was commonly found in the Middle East area of the world during Jesus lifetime.

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*The image is anatomically perfect, down to the finest detail.

*The image could not have been painted or stained on the cloth.

Chemical examinations with paints and stains, clinical studies of body decay, medical opinions on anatomical details, microscopic studies of the fabric, geographic tests with the pollen content that was found in the fabric and controlled lab tests with fire and heat were only a small number of the rigorous experiments that were used on the Shroud to arrive at those scientific conclusions.

"When I was first told about the Shroud I was willing to give 100 to 1 odds that it was a hoax," said Rogers, "Now it's very difficult to see how it couid have been hoaxed.

"It's a unique phenomenon. I don't think there's anything else like it."

The group of scientists who got together on their own for this project, which was approved by the Vatican, included professors from the U.S. Air Force Academy, several scientists from Los Alamos Scientific Laboratory and experts from the Jet Propulsion Laboratory in Pasadena, the Santa Barbara Research Centre, and the Nuclear Technology Corp.

(*National Enquirer America June, 19, 1979*)

رسالہ تحریک جدید

کے متعلق

حضرت خلیفۃ المسیح الثالث

کا زریں ارشاد

"رسالہ تحریک جدید ہے۔ یہ اپنی نوعیت کا ہے - بڑا مفید ہے -
اپنے دوستوں کو پڑھانا چاہئے"

اقتباس از تقریر حضرت امیرالمومنین برموقعہ جلسہ سالانہ ۲۷ دسمبر ۱۹۷۷ء

WAS JESUS GOD OR SON OF GOD

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Our Christian friends regard Jesus, (on whom be peace of God), to be God and the second person in the Godhead. But the question is Did Jesus claim divinity for himself? A careful study of the Gospels reveals the fact he did not. On one occasion he is reported to have said, "Why callest thou me good? There is none good but one, that is God," (Mark 10:18). Jesus in these words clearly makes a disclaimer of divinity. (Vide Matt. 19:16-17 and Luke 18:19). Here we have a plain admission that he is but a human being who could not claim to be good and perfect like God. When nailed to the cross he said, "My God, My God, why hast thou forsaken me?" (Mark 15:34). If Jesus was God, to whom did he address when he cried "My God, My God etc." A God's God is inconceivable. Addressing the disciples he said, "He that receiveth you receiveth me, and he that receiveth me, receiveth him that sent me." (Matt. 10:40, Luke 10:16 and John 12:44). Who sent Jesus, if he himself was God? We read the following to the same effect. "My doctrine is not mine but He that sent me. (John 7:16)", and also "And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent. (John 17:3). Further "That they all may be one; as Thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me," (John 17:21). Again, "I can of my ownself do nothing, as I hear, I judge, and my judgment is just; because I seek not my will, but the will of the Father which hath sent me. If I bear witness of myself, my witness is not true". (John 5:30-31) These statements show that Jesus regarded himself as a prophet sent by God. To those who took offence at him and were not prepared to recognise his claims, he said, "A prophet is not without honour, but in his own country, and among his own kin, and in his own house" (Mark 6:4). According to Jesus, God was all-knowing. But he, on the other hand, regards his own knowledge to be limited. He says, But of that day and that hour knoweth no man no, not the angels which are in heaven, neither the son, but the Father." (Mark 13:32). Again when one of the scribes asked Jesus which is the first commandment, Jesus answered him. The first of all the commandments is, "Hear, O Israel. The Lord our God is one Lord." (Mark 12:28-30), which definitely confirms the strict

injunction of God to the Israelites through Moses and thereby conclusively proves that to God, the Creator of all should be ascribed the love of one's whole heart, ones soul and one's might. (Vide Deut. 6:4-9).

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The fact that Jesus regarded himself as son of God is no proof of his divinity. He regarded all human beings as sons of God. He says: An call no man your father upon earth; for one is your father, which is in heaven. "(Matt. 23:9). Some critics allege that as the "word of God" was applied to Jesus Christ, he stands unique and divine, but this does not hold, because in Exodus 7:14:16, Moses was addressed as a God to Pharaoh and his brother Aaron his prophet by God Himself. Jesus Christ on being misunderstood by the Jews on this point and for that reason were determined to stone him, he explained his claim to be metaphorical, not real "Then the Jews took up stones again to stone him. Jesus answered them, Many good works have I shewed you from my father, for which of those works do ye stone me? The Jews answered him, saying, For a good work we stone thee not; but for blasphemy, and because that thou, being a man, makest thyself God. Jesus answered them, (quoting Psalm 82:6), "Is it not written in your law, I said, Ye are gods,? If he called them gods, unto whom the word of God came, and the scripture cannot be broken, say ye of him, whom the Father hath sanctified and sent into the world. Those blasphemest; because I said, I am the Son of God" (John 10:30-36).

The expression 'Son of God' was used by the Jews even before the advent of Jesus. In fact the expression is a very old one. In Genesis 6-2, the sons of God are spoken of as taking daughters of men for their wives. Regarding Israel otherwise known as Jacob, it is written "Israel is my son, even my first born." (Exodus 4:22). Of Solomon who built the house of God we read "I will be his Father and he shall be my son." (II Samuel 7:14). A close study of Old Testament, reveals the fact that the expression' Son of God' was never used for God or to indicate essential unity with God or any physical decent from Him. It was freely used for righteous men, for prophets and for King. For instance to David, God said in Psalm 2:7 Thou art my son; this day have I begotten thee" The question arises,—Did Jesus introduce any change into the meaning of this expression? Even a cursory glance at the Gospels will tell us that he did not. He calls the peacemakers "the children of God". (Matt. 5:9), He enjoined his

followers to practise righteousness "that ye may be the children of your Father that is in heaven" (Matt. 5 : 45). We read "Be ye, therefore, perfect even as your father is perfect" (Matt. 5 : 48). The children of resurrection are spoken of as the "children of God", for they are equal unto the angels. (Luke 20 : 36).

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Thus it is abundantly clear that Jesus never introduced any change in the terminology of the Jews and the Old Testament. By the expression 'Son of God' he always meant a good and righteous man. Jesus was certainly 'Son of God' in this sense. He was a righteous man, a true prophet. It is painful to note that a new meaning has been introduced into the O d expression 'Son of God' which was used by Jesus figuratively like the old Israelite prophets. Now it has come to mean God, or the second person in the Godhead.

There are four kinds of Sonship i.e. adopted, real, step-son, and metaphoric. Jesus can neither be a step-son nor an adopted son, because God has no wife, nor is He going to be inherited by any-body. Nor can Jesus Christ be a real son, for he is not from the seed of God and His wife. Luke interprets his sonship metaphorically to mean righteousness. (Luke 23 : 47 and Mark 15 : 39). If Jesus Christ be regarded as Son of God in the real sense because he was born without a male agency, even then Hebrews 7 : 1-3 disposes of the fallacy. There it is stated. For this Melchisedec, King of Salem, priest of the most high God, who met Abraham returning from the slaghter of the kings, and blessed him ; To whom also Abraham gave a tenth part of all ; first being by interpretation King of righteouness, and after that also King of Salem, which is king of peace; without father without mother, without descent having neither beginning of days, nor end of life ; but made like unto the Son of God ; abideth to a priest continually.

It is some times assumed that as Jesus is alleged, by Matt. 28 : 19, to have said "Go ye therefore and teach all nations baptising them in the name of the Father, and of the Son, and of the Holy Ghost," therefore he is the second person of the Trinity. In the first place to refute this, one should note that this saying is recorded only in Matthew and no where else. Matthew is apt to exaggerate and according to Peak's Commentary on the Bible page 723, the following remarks on the verse in question are significant. "The Church of the first days did

not observe this world-wide command, even if they know it. The command to baptise into the threefold name is a late doctrinal expension."

In I John 5 : 7-8 a similar interpolation is met with. It reads thus "For there are three that bear record in heaven, the Father. the Word, and the Holy Ghost ; and these three are one. And there are three that bear witness in earth, the spirit, and the water, and the blood ; and these three agree in one". Revd. J. R. Dummelow's Bible Commentary page 1057 has this much to say of the above. "It is quite certain that these words did not belong to the Original text. They are found in no Gk. Ms. earlier than the 14th cent. and are quoted by none of the Fathers before the middle of the 5th century. The Fathers understood the passage in its original form to symbolise the Trinity, an interpretation which may have been inserted at first as a marginal note and afterwards found its way into the text. Peake's Commentary on the Bible page 920 also gives the following on the same verses. "The words in Heaven.....In earth found in the AV are no part of the original text, but are an unauthorised though early interpolation.

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(Maulvi Nazir Ahmad Mubashir H.A.)

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Rabwah Diary

1. Friday Sermon delivered by Amirul Momineen Hazrat Khalifatul Masih III, on 31st August 1979, at Rabwah.

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Explaining the Quranic verses No. 205 to 209 and 219 of Surah Baqarah, he exhorted the Jamaat to join the class of people who have been mentioned in verse 208 ; they are the ones who sell themselves for the sake of Allah's pleasure. They are always active in the service of His creatures. Their will coincides with the will of Allah and they employ their energies in the right manner and thus their ambitions coincide exactly with the desires of Allah. Their sole pleasure lies in His complete obedience. These are the ones who listen to the sweet voice of God, "I am with you".

The people who are mentioned in verses 205 to 207 are those whose actions are merely for show and ostentation. All their talk is for cupidity. Illustrating verses 208 he discussed verses 219 which mentions the servants of Allah who after believing, migrate in the way of God and do jihad and await the mercy of God. While explaining the word Hijrat, i.e., migration, he said that it means to migrate from one's homeland, his dear ones, and evil passions of self, nay even from desirable aspirations. Apart from this, to disseminate the teachings and excellences of the Quran, is also Jihad.

The third meaning of this word is to use force in self defence against one's adversary.

Huzur said that wherever Jihad has not been thoroughly elucidated in Quran, it means only the three things mentioned above, and as a result of which one reaps the fruits of God's mercy as his reward.

In the end he prayed that may Allah grant us sense and strength to offer the best we have and that He may graciously accept our humble endeavours and grant us an exalted station in Paradise in the Hereafter.

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2. Hazrat Khalifat Masih III, expressed his desire that Khuddam ul Ahmadiyya and Ansar-ullah's organizations would send their representatives to the Annnal gathering being held at Rabwah. He advised the Provicnial Amirs and the local missionaries to see that no Majlis remains unrepresented.

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Khalifatul Masih Stated this in the Friday sermon at Masjid Aqsa on September 14, 1979. Stressing the need of hundred percent attendance of the representatives of the provincial organizations at the Annual gathering he said that the Holy Quran has presented Abraham as an example for the future generations. He counselled the members to embribe the two distinct qualities of Prophet Abraham. He was Haneef i.e. he obeyed the Commands of God. Reminding them their reeponsibilities he said that the best way of serving humanity is to pray for them. The most effective weapon that has been given to mankind is prayers and not the Atomic bomb. Next in effectiveness comes the service and love of mankind and not the Hydrogen bomb. These annual gatherings are held to remind the members of their responsibilities and duties. They serve as a refresher courses. He prayed for their success.

He announced that the Annual gathering of Khuddam-ul-Ahmadiyya is being held from 19th to 21st October and that of Ansarullah a week later. Except for few years when there was a slackening in the attendance Khuddams and Ansars have been coming in ever increasing numbers. He wants each and every Majlis to send at least one representative ; for the purpose of training it is essential that they do so. Some organizations are large and some small, some active and some lazy. Some provincial Amirs realize their responsibilities and shoulder them deligently while some are lethargic in performing their duties. Some Missionaries are active while in some of them there is lack of that burning desire essential to fulfil the mission of the Holy Prophet, peace be upon him. In areas where there is slackness the missionary incharge should loose his sleep in anxiety and concern. Making the Amirs and the Missionaries responsible for the hundred pereent representation of the Majlis he ordered them that even if there is only one member of a Majlis it should be seen that this Majlis sends its representative. These gatherings are not in the nature of worldly fun fairs. They are

held for the spiritual, moral and intellectual training. The Ansars and Khuddams are reminded of their obligation to reflect Islam in their beings.

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Referring to the two qualities of Abraham he said that it befalls upon the Muslims to provide comfort to mankind. He prayed that they may be made instrument in fulfilling this noble task. God may give them strength that no Majlis remains unrepresented. These annual gatherings may become like spring in which each tree brings forth its colour and beauty to the full : that we may present to God a beautiful bouquet of fresh flowers by walking in His way in humility. May God grant us wisdom, courage and determination and make victory our destiny.

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3. Khalifatul Masih led the Friday prayers at Aqsa mosque on September 21, 1979.

In his sermon he drew the attention of Ahmadis of Rabwah in particular and the rest in general to their responsibilities with regard to the Annual gathering. He advised the member of the community the world over to make a point of attending the gathering in large numbers. Every community must send its representatives. He ordered that a detailed plan must be drawn up and arrangements made accordingly that the guests suffer no inconvenience. They should be able to draw maximum benefit from the grand design of this unique religious gathering. Ahmadis from all over Pakistan, keeping in view the great blessings accrued from this gathering, should endeavour to attend it in ever larger numbers.

Drawing the attention of Ahmadis of Rabwah town to their responsibilities he counselled them to pray for their brothers and sisters who come to attend the Jalsa. They should provide enough volunteers that no dearth of workers is felt by the managing body. He laid special stress on the offer of accommodtion for the guests. He also drew their attention to the senitary condition of Rabwah. The town should be made as clean as humanly possible. They should prepare the town like a bride, a poor bride but anyhow a bride There is no need of any ornamentation but the town should present a clean and tidy look.

In the end he prayed that we may draw the blessings of God by serving our visiting brothers and sisters to the best of our abilities.

4. Khalifatul Masih led the Friday prayes at Aqsa Mosque on September 28, 1979.

In his sermon he expounded the station of the Holy Prophet, peace be upon him, as blessing for mankind. (رحمت اللعالمین). The advent of the Holy Prophet was for the guidance of the entire mankind. In his advent mankind was blessed in two fundamental aspects. First, his teachings assure peace and prosperity for all the people. Secondly, it raises man to the position of dignity and eminance irrespective of the colour or creed, wealth or poverty, ancestral rank or social status. The Holy Prophet did not differentiate between man and man irrespective of anything. As for as this aspect is concerned he made no distinction between Muslims and non-Muslims. Explaining various verses of the Holy Quran he pointed out that Islam forbids all kind of dishonesty and injustice whether it is practiced against a Muslim or a non-Muslim. Islam enjoins justice and fairplay towards all. Similarly Islam has laid down guiding principles for the establishment of world order, peace and respect of human beings as such. The attributes of the Holy Prophet as blessing for mankind encompasses all just as God's mercy encompasses all the being creatures. He has established brother-hood among men.

(*Item 2 to 4 by Sahibzada Mirza Majeed Ahmad*)

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